3: Low G-5 (1844-1847) 1848
OC6 Iban OC6

of luxury. The Dyaks eat their food from the ground for a table; each having taken a portion of rice which he considers sufficient for him, this, if he be not provided with a plate, which many of them are, is placed upon a clean leaf of the Dillenia speciosa, and he dips his hand into the common stock of salt which is placed in the centre of the group. If they have flesh to their repast it is partaken of in a similar manner to the salt. They never drink during their meal, but on rising wash their hands and mouths, and afterwards take a draught of water from the bamboos, which are always kept full near the fire-place. Though they eat from the ground or floor of their houses, they rarely sit cross-legged upon it like the Malays, but have each a small block of wood about three inches in thickness, which they use as a seat by day and a pillow by night.

Around the walls of the apartment hang the gongs and other musical instruments, and such portions of their dress as they do not happen to be using, together with their spears, shields, and instruments of war. One side of the house always contains a rack, in which are placed the naked swords of the family, the sheaths hanging by their side. The doors of their houses are protected on the inside by a bar, but as pilfering is rare amongst these people, it is perhaps more to prevent intrusion when they wish for privacy, than as a protection against robbers. This is rendered evident by the doors, which cannot be fas-

7:Gomes M-5 (ca. 1890)1911 OC6 Iban OC6

462 work, husk and pound the rice they eat, cook, weave, make mats and baskets, fetch the water for their daily use from the well or river, and attend to the children.

511 The Dyak is frugal. He does not as a rule seek to accumulate wealth, but he is careful of whatever he may earn. He plants each year what he supposes will produce sufficient rice to supply his own needs—a portion of this is for family consumption, a portion for barter for such simple luxuries as tobacco, salt fish, cloth, etc., and a third portion for hospitality. If he happen to have an exceptionally good harvest, he may sell some paddy, and the money thus obtained is not lavishly squandered, but saved with the object of investing in gongs or other brassware, old jars, etc., which do not decrease in value with age. On such occasions as feasts nearly all the food and drink used are home products or begged from friends. A Dyak drinks water as a rule, but if he takes alcohol in any form, it is a home-brewed rice spirit (*tuak*). To spend money upon anything which he can make for himself, or for which he can make a substitute, is, in his opinion, needless waste.

[271 273]

577 The Dyak in his jungle home is remarkably honest. Families are often away from their homes for weeks at a time, living in little huts on their farms, and though no one is left in charge of their rooms, things are seldom stolen. Sometimes Dyaks become demoralized by associating with other races in the towns, but a case of theft among the Dyaks in their native wilds is indeed rare. I have not been able to discover any enactment of traditional law which fixes the punishment for theft. It has not been necessary to deal with the subject at all. In my missionary travels in Borneo I have often left by mistake in a Dyak house some small thing like a soap-

[674]